مكتبة الميثاق

Kitāb al-Mīthāq al-Kabīr

The Great Book of the Covenant
A Complete Summa of Islamic Covenant Theology

Nine Books — Complete Library Edition
Qur'an and authentic Sunnah first

Library Front Matter

The Library of the Covenant — مكتبة الميثاق

Kitāb al-Mīthāq al-Kabīr

The Great Book of the Covenant — A Summa of Islamic Covenant Theology

This library presents Islamic Covenant Theology as a matured systematic science (ʿilm al-mīthāq), written in the voice of a long classical tradition: muqaddimāt, masāʾil, aqwāl, tarjīḥ, and objections answered — while remaining bound to the corpus METHOD (Qur'an and authentic Sunnah first).

One line: Allah binds by lordship, specifies by prophecy, requires fidelity in deed and pact, and judges the covenant in the ākhirah.

The Nine Books

Vol | Title | Path

I | Prolegomena: On the Science of the Covenant | 01-prolegomena/

II | The Primordial Covenant (Alast) | 02-primordial/

III | Prophetological Covenants | 03-prophetology/

IV | Scripture Peoples and the Broken Compact | 04-scripture-peoples/

V | Sharīʿa as the Covenantal Program | 05-sharia-program/

VI | Bayʿah, Treaties, and Social Bonds | 06-political-social/

VII | Eschatology of the Covenant | 07-eschatology/

VIII | The Summa: Mīthāq Paradigm Complete | 08-summa/

IX | Encyclopaedia of Terms, Proofs, and Masāʾil | 09-encyclopaedia/

How these books relate to the corpus

Corpus | Books

Levels 00–01 | Vol I–II (entry)

Levels 02–03 | Vol III–VI (depth)

Level 04 + MITHAQ-PARADIGM.md | Vol VIII (crown)

Lexicon + indexes + dossiers | Vol IX (apparatus)

Classical apparatus used in every volume

• Matn — core thesis

• Sharḥ — exposition

• Masʾala — disputed question

• Aqwāl — recorded positions

• Tarjīḥ — preferred synthesis under METHOD

• Iʿtirāḍ / Jawāb — objection and reply

Reading orders

Scholar’s order: I → IX sequentially.

Seeker’s order: I (select) → II → VIII → remainder.

Teacher’s order: I + IX always open; assign II–VII by axis.

Non-negotiables

• Not Christian Covenant Theology

• Not a replacement for Qur’an/hadith study with living teachers

• Disputed items remain disputed even after “1000 years” of refinement

Corpus root: ../README.md · Method: ../METHOD.md

Book I — Prolegomena: On the Science of the Covenant — Title Page

Book I — Prolegomena

كتاب المقدمات في علم الميثاق

On the Science of the Covenant: Definitions, Sources, Axes, and Boundaries

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Table of Contents

• Muqaddima: Why this science

• Definition of ʿilm al-mīthāq

• Sources and ranks of proof

• The six axes

• Lexical foundations

• What this science is not

• Pedagogy of the Library

Editor’s note

This volume is the gateway. No thesis of Volumes II–VIII should be taught without the source hierarchy of Chapter 3 and the boundary rules of Chapter 6.

Book I — Prolegomena: On the Science of the Covenant — 01-muqaddima

I.1 Muqaddima — Why This Science Exists

Matn

The Qur'an speaks repeatedly with the tongue of ʿahd and mīthāq. The Sunnah binds community life with bayʿah, amānah, and the censure of treachery. Across the ages, scholars of tafsīr, fiqh, and kalām touched these themes — yet the matter waited for a gathered science: a discipline that orders the bond of lordship, prophecy, law, society, and judgment under one covenantal light.

Sharḥ

Every mature Islamic science began as scattered lights. Tawḥīd was believed before it was systematized; uṣūl was practiced before it was named. So too covenant: the words were always there; the architecture was often implicit.

This Library does not invent revelation. It receives revelation's covenantal speech and arranges it so that the student may walk from Alast to the ākhirah without losing the thread.

The need (ḥājah)

• Against neglect — readers who treat ʿahd as a minor ethical aside

• Against import — readers who force Christian CT schemes onto Islam

• Against confusion — readers who collapse marriage contracts into the primordial mīthāq, or Alast into politics

The promise (waʿd of the book)

If the reader keeps METHOD, the Library yields:

• a stable lexicon

• a map of six axes

• settled cores and honest disputes

• a final Summa (Volume VIII) that can be defended from primary texts

Masʾala

Is "ʿilm al-mīthāq" a classical madhhab science?

Jawāb: No as a historical label; yes as a legitimate constructed systematic discipline from primary sources — as many later arts were gathered from earlier materials. We do not forge isnāds of a non-existent guild; we forge order for existing proofs.

Close

Begin with fear of Allah, then with definitions. The covenant will be questioned (Q 17:34); so must our speech about it be careful.

Book I — Prolegomena: On the Science of the Covenant — 02-definition

I.2 Definition of ʿIlm al-Mīthāq

Matn

ʿIlm al-mīthāq is the science that studies the binding relations—named in revelation especially as ʿahd and mīthāq, and joined by waʿd, amānah, bayʿah, ʿuqūd, and related terms—between Allah and His servants, Allah and His prophets, communities under scripture, and human beings under oaths and contracts, together with their eschatological outcomes.

Sharḥ — the four pillars of the definition

• Subject (mawḍūʿ): binding covenantal relations in the Qur'an and Sunnah

• Fruit (thamara): knowledge that orders īmān, ethics, prophecy, society, and hope/fear

• Source (istimdād): Qur'an, authentic Sunnah, then classical bayān

• Rank (rutba): a theological-ethical system under uṣūl al-dīn and overlapping fiqh ethics — not a fifth madhhab

Working English definition (corpus)

Islamic Covenant Theology is the systematic study of the binding relationships—expressed especially as ʿahd and mīthāq—between Allah and His servants, between Allah and His prophets, among communities under revelation, and among humans under oaths and contracts, as these appear in the Qur'an and authentic Sunnah, and as classical scholars explained them.

Masʾala — ʿahd vs mīthāq as technical terms

Aqwāl:

• Qawl A: Strict distinction — ʿahd unilateral obligation; mīthāq reciprocal confirmed pact

• Qawl B: Overlap — Qur'an uses both in neighboring contexts; local sense rules

• Qawl C: Intensity reading — mīthāq often marks ratification / solemnity (ghalīẓ)

Tarjīḥ: Prefer B with sensitivity to C. Never force a lexicon to silence a verse.

Iʿtirāḍ

If the definition includes contracts, the science becomes mere fiqh.

Jawāb: Fiqh treats ʿuqūd as rulings. This science treats them as register under the fidelity axiom, without swallowing furūʿ. See Volume VI and the register diagram.

I.3 Sources and Ranks of Proof

Matn

Nothing in this Library outranks the Qur’an. Nothing after the Qur’an outranks the authentic Sunnah. Classical tafsīr opens meanings; kalām clarifies concepts; fiqh applies social registers; modern maps orient — none of the lower ranks create creed alone.

The five ranks (as in METHOD)

Rank | Layer | Authority

1 | Qur’an | Final for doctrine

2 | Authentic Sunnah | Bukhārī/Muslim first

3 | Classical tafsīr | Range and language

4 | Kalām / taṣawwuf / fiqh | Genre-tagged aid

5 | Modern studies | Maps only

Rules of citation

• Major doctrinal claim → at least one primary locus

• Historical documents (Madinah charter) → tagged [history]

• Disputed reports on Alast modality → never override Q 7:172

• When aqwāl conflict → record, then tarjīḥ under METHOD

Masʾala — can a lone āyah found a “science”?

Jawāb: A science is founded on a field of related proofs. Alast is the crown jewel of Axis 1, not the only gem. The indexes of ʿahd/mīthāq roots show a field dense enough for system.

Practical canon for teachers

• Spine āyāt: Q 7:172–173; 16:91; 33:7; 3:81; 2:83; 48:10; 9:111; 5:1; 4:21

• Spine hadith themes: hypocrisy/treachery; bayʿah; fitrah; shepherd amānah; muʿāhid warning

Full apparatus: Volume IX · corpus sources/.

I.4 The Six Axes

Matn

All covenantal speech in revelation falls under one or more of six axes. The axes prevent category mistakes and guide tarjīḥ.

The axes

• Allah ↔ humanity — Alast; fulfill/break; cosmic amānah

• Allah ↔ prophets — mīthāq al-nabiyyīn; Ādam's ʿahd

• Allah ↔ scripture peoples — Banī Isrāʾīl / ahl al-kitāb

• Prophet ﷺ ↔ community — bayʿah; treaties

• Interpersonal — ʿuqūd; aymān; marriage mīthāq

• Eschatology — questioning; purchase; recompense

Sharḥ — how to assign an āyah

Ask: Who bound whom, to what content, with what consequence? Then tag axis numbers before theologizing.

Multi-axis verses

Some verses wear two cloaks: Q 9:111 (1 and 6); Q 16:91 (1 and 5); Q 4:21 (5 with theological solemnity). Multiplicity is allowed; collapse is not.

Masʾala — are the six axes revealed?

Jawāb: The axes are an organizing tool of this science, like the five pillars as a pedagogical list. The relations are revealed; the numbering is didactic.

Diagrams

Corpus: diagrams/six-axes.md, registers.md, paradigm-flow.md.

Book I — Prolegomena: On the Science of the Covenant — 05-lexical-foundations

I.5 Lexical Foundations

Matn

The science stands on Arabic. English is a bridge, never a replacement.

Core lexicon (epitome)

Term | Epitome

ʿAhd | Commitment, charge, pledge

Mīthāq | Confirmed / solemn compact

Waʿd | Promise

Amānah | Trust

Bayʿah | Pledge of allegiance

ʿUqūd | Binding contracts

Dhimma | Protective covenantal liability

Aymān | Oaths

Iṣr | Burden / compact-burden

Al-ʿurwa al-wuthqā | Firmest handhold

Sharḥ — method of lexical work

• Gather Qur'anic occurrences (root search)

• Read local context before global theory

• Check classical tafsīr for sense-range

• Only then propose a technical usage for the Summa

Masʾala — must every waʿd be a mīthāq?

Jawāb: No. Allah's waʿd is always true; not every promise-statement is the Alast compact. Field membership ≠ identity.

Full entries: corpus lexicon/ · Volume IX encyclopaedia articles.

Book I — Prolegomena: On the Science of the Covenant — 06-boundaries

I.6 Boundaries — What This Science Is Not

Matn

A science is protected by its walls. Without walls, every foreign scheme enters and claims the house.

Negations

• Not Christian CT — no Covenant of Works/Grace/Redemption as Islam's skeleton

• Not a fatwā mill — furūʿ need qualified fiqh

• Not unveiling-creed — Sufi ethic welcome; untethered ontology rejected

• Not academic ʿaqīdah — modern maps do not found belief

• Not a license for injustice — Axis 3 remonstrance never cancels justice

Masʾala — may we compare religions?

Jawāb: Yes, in an appendix and for clarification — after the Islamic system is intact. Comparison is a lantern held outside the house, not a blueprint for rebuilding it.

See: appendix/christian-ct-contrast.md · Volume VIII final part.

I.7 Pedagogy of the Library

Matn

Teach as the ancients taught: definition before dispute; dispute before summa; summa before comparison.

Curricula

Track | Path

Seeker | Vol I (ch.1–4) → II → VIII epitome

Student | Vol I–VII with drills from corpus levels

Scholar | Full Library + encyclopaedia + proof sheets

Teacher | Always Vol I + IX; assign by axis

Align with corpus: course/SYLLABUS.md, STUDY-GUIDE.md.

Adab

• Do not rush Alast modality into slogans

• Do not shame honest ikhtilāf

• Do not sell Allah's ʿahd for reputation or clicks (Q 3:77 as self-warning)

Khatima of Book I

The gate is open. Volume II enters the primordial courtyard — a-lastu bi-rabbikum.

Book II — The Primordial Covenant

كتاب الميثاق الأول · ألست بربكم

On Alast: Text, Meanings, Aqwāl, and Tarjīḥ

Contents

• The naṣṣ of Q 7:172–173
• Doctrinal core agreed
• Aqwāl on modality
• Fitrah and the parallel sunnah
• Related āyāt of Axis 1
• Objections and replies
• Tarjīḥ and teaching canons

Book II — The Primordial Covenant (Alast) — 01-nass

II.1 The Naṣṣ — Q 7:172–173

Arabic

7:172

ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين
وإذ أخذ ربك من بني آدم من ظهورهم

7:173

أو تقولوا إنما أشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون

Structural reading (naẓm)

• Divine initiative: akhadha rabbuka — the Lord takes

• Scope: Banī Ādam → their progeny from their loins/backs

• Testimony: ashhadahum ʿalā anfusihim

• Content: a-lastu bi-rabbikum

• Response: balā shahidnā

• Telos (172): block the plea of ghaflah on Resurrection Day

• Telos (173): block the plea of inherited shirk

Matn

The primordial covenant is the lordship-testimony taken from humanity's progeny, establishing ḥujjah that resurrection excuses of unawareness and ancestral shirk cannot overturn.

Sharḥ

This is the locus classicus of Axis 1. Later volumes hang from it as lanterns hang from a beam: without the beam, the house of obligation loses its first light.

Corpus dossier: sources/ayah-dossiers/alast-7-172.md

II.2 Doctrinal Core — What Is Agreed

Matn

The people of this science — across their disputes on how — agree on what the āyah demands for belief and ethic.

Agreed points (al-muttafaq)

• Allah is Rabb; the question of Alast is true in meaning

• Humanity's progeny are addressed in the covenantal taking

• Affirmation of lordship is the covenant's content

• The verse aims at eschatological ḥujjah

• Heedlessness and inherited shirk are invalid final excuses against lordship

• Living as one who said balā means tawḥīd and refusal of Shayṭān's ʿibādah (cf. Q 36:60)

What agreement does not include

• A single mandatory metaphysics of pre-worldly particles

• A Christian-style "covenant of works" probation scheme

• Denial of worldly taklīf conditions (ʿaql, balāgh) as discussed in fiqh/kalām

Sharḥ — pastoral yield

Teach children and adults: You are not ownerless. Your Lord asked; the answer was yes. Live the yes.

This is the fruit even before modality debates.

II.3 Aqwāl on Modality

Matn

The kayf of the taking is disputed; the ḥaqq of the taking is not.

Aqwāl (position-families)

Qawl A — Real pre-worldly event

Allah gathered the progeny in a real prior scene; they testified; then they entered worldly birth thereafter.

• Support: narrative plain sense; tafsīr reports of extraction from Ādam's back

• Pressure: grading of reports; metaphysics of pre-worldly speech

Qawl B — Representational through Ādam

The testimony is taken in Ādam as federal/representative head of his offspring, or as a true expression of their collective status.

• Support: avoids some metaphysical strain

• Pressure: must honor dialogic form of the āyah

Qawl C — Fitrah / existential testimony

The verse discloses the ontological bond articulated as fitrah and intellect's witness; narrative form teaches what existence already carries.

• Support: fitrah hadith (Bukhārī; Muslim)

• Pressure: risk of reducing naṣṣ to bare metaphor without warrant

Qawl D — Mixed / layered

A real taking and lasting fitrah imprint; reports and fitrah both illuminate.

Tarjīḥ preview

Volume's preferred synthesis (Ch. 7): affirm ḥujjah; allow A–D as interpretive families; forbid denial of the āyah's covenantal claim; forbid forcing one kayf as a test of īmān.

II.4 Fitrah and the Parallel Sunnah

Matn

The fitrah hadith is a parallel support for the lordship-bond in worldly life; it does not replace Q 7:172.

Naṣṣ of the theme [hadith]

Every child is born upon the fitrah; then parents make him Jew, Christian, or Magian… (Bukhārī; Muslim — ṣaḥīḥ).

Sharḥ

Fitrah explains why tawḥīd finds an echo in the uncorrupted human disposition. Alast explains why lordship has covenantal ḥujjah. Together they rhyme; neither silences the other.

Masʾala — reports of extraction

Narrations describing wiping Ādam's back circulate in Musnad and tafsīr.

Ḥukm in this Library:

• Useful for classical how debates

• Grade carefully (verify / disputed unless relied-upon takhrīj affirms)

• Never elevate above the āyah

Teaching rule

Beginners: āyah + agreed core. Advanced: aqwāl + fitrah + graded reports. Never: slogan wars over particles.

II.5 Related Āyāt of Axis 1

Matn

Alast is the fountain; other āyāt are streams of the same mountain.

Streams

Ref | Stream

Q 36:60 | ʿAhd with Banī Ādam against Shayṭān-worship

Q 16:91; 17:34 | Fulfill ʿahd; ʿahd will be questioned

Q 13:20; 13:25 | Keepers vs breakers of ʿahd/mīthāq

Q 2:27 | Break after ratification

Q 3:76–77 | Fulfill vs sell Allah's ʿahd

Q 57:8 | He took your mīthāq — believe

Q 33:72 | Cosmic amānah

Q 23:8; 70:32 | Keepers of trusts and covenants

Sharḥ — unity without sameness

These verses do not all repeat Alast; they live under its sky. Fidelity ethics (16:91) are how a community walks after saying balā. Selling the ʿahd (3:77) is how a community betrays the sky.

Naẓm insight

Axis 1 has two poles: ontological bond (Alast) and ethical fidelity (fulfill/do not break). Volume V joins them to sharīʿa; Volume VII to judgment.

II.6 Objections and Replies

Iʿtirāḍ 1

If all testified, why do people disbelieve?

Jawāb: The āyah establishes ḥujjah and removes excuses; it does not claim that every person presently remembers the scene. Forgetfulness, drowning of fitrah, and rejection after reminder are the drama of worldly life. Prophets awaken; books remind.

Iʿtirāḍ 2

Alast is unfair to those never reached by a messenger.

Jawāb: This enters wider kalām of ḥujjah and ahl al-fatra. This Library affirms the āyah's claim and refers detailed fatra rulings to kalām/fiqh. It does not use Alast to cancel prophetic ḥujjah, nor prophetic ḥujjah to cancel Alast.

Iʿtirāḍ 3

Alast equals the Christian Covenant of Works.

Jawāb: Rejected. Alast is lordship-testimony, not a federal probation to "earn heaven by Adamic merit" under Reformed schematics. See appendix and Volume VIII.

Iʿtirāḍ 4

Without literal extraction reports, Alast falls.

Jawāb: False. The āyah stands by itself. Reports illuminate modality; they do not create the obligation of belief in the Qur'anic claim.

II.7 Tarjīḥ and Teaching Canons

Preferred synthesis (METHOD)

• Affirm the ḥaqīqah of the Qur'anic mīthāq of lordship

• Affirm eschatological purpose (Q 7:172–173)

• Allow modality aqwāl A–D as interpretive families

• Use fitrah hadith as parallel worldly resonance

• Mark fine metaphysics disputed — not a test of īmān when the core is affirmed

• Reject emptying the verse; reject Christian CT mapping

Teaching canons

Audience | Teach

Child | "Allah is your Lord; you belong to Him; say yes with your life."

Beginner | Naṣṣ + agreed core + Q 36:60

Intermediate | Related Axis 1 ethics + fitrah

Advanced | Full aqwāl + objections

Scholar | Tarjīḥ + contested register C1/C2

Khatima of Book II

The courtyard of Alast is entered. Volume III climbs the minaret of prophecy — the mīthāq of the nabiyyīn.

Book III — Prophetological Covenants

كتاب مواثيق النبوة

Contents

• Q 33:7 — the solemn prophetic mīthāq

• Q 3:81 — the confirming messenger

• Ādam's ʿahd — Q 20:115

• Ibrāhīm — trial and imāmah

• Mūsā and ʿĪsā in the chain

• The Final Prophet ﷺ under the compact

• Synthesis of prophetological covenant

Book III — Prophetological Covenants — 01-33-7

III.1 Q 33:7 — The Solemn Prophetic Mīthāq

Arabic

وإذ أخذنا من النبيين ميثاقهم ومنك ومن نوح وإبراهيم وموسى وعيسى ابن مريم وأخذنا منهم ميثاقا غليظا

Matn

Prophethood is covenantal office. Allah took from the prophets their mīthāq — and from you, O Muḥammad — a solemn compact.

Sharḥ

• Fronting “from you”: honor and centrality of the Final Messenger

• Named cascade: Nūḥ, Ibrāhīm, Mūsā, ʿĪsā — ūlū al-ʿazm in many tafsīr readings

• Ghalīẓ: weight that forbids treating risālah as spiritual hobby

Marriage also bears mīthāq ghalīẓ (Q 4:21). The language of solemnity travels across registers; the offices differ.

Masʾala

Does Q 33:7 create a closed list of prophets?

Jawāb: No. It highlights; it does not exhaust the roll of prophets.

III.2 Q 3:81 — The Confirming Messenger

Arabic (opening)

أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه ... وإذ

Matn

Allah took the prophets' compact: when a confirming messenger comes, belief and support are obligatory under the taken iṣr.

Sharḥ

Continuity, not chaos: revelation confirms revelation. The compact binds messengers into one army of truth across time.

Aqwāl on scope (C4)

• Majority Sunni tafsīr: the confirming messenger is Muḥammad ﷺ

• Careful formulation: state the āyah's principle clearly; avoid inventing casuistry the text does not demand

Tarjīḥ

Teach the confirming-messenger duty as Qur'anic. When detailing hypotheticals, mark nuance and follow relied-upon tafsīr.

III.3 Ādam’s ʿAhd — Q 20:115

Arabic

ولقد عهدنا إلى آدم من قبل فنسي ولم نجد له عزما

Matn

Even the first human prophet stands under ʿahd; forgetfulness and weak resolve are Qur’anic moral diagnoses — not denials of his status in Sunni creed.

Sharḥ

Prophetological covenant includes trial. The charge can be forgotten; ʿazm can fail; tawbah and divine address continue the story (as the surrounding sūrah narrates).

Lesson for the ummah

If Ādam could forget a taken ʿahd, how dare the later servant treat oaths lightly?

III.4 Ibrāhīm — Trial and Imāmah

Matn

Ibrāhīm’s covenantal trajectory joins trial, imāmah, and the charge of the House.

Loci

• Q 2:124 — trial with words; imāmah; not for ẓālimīn

• Q 2:125 — ʿahidnā to Ibrāhīm and Ismāʿīl: purify My House

Sharḥ

• Leadership under covenant is conditioned by justice — oppression breaks the line of imāmah in the verse’s stipulation

• Cultic charge (House) shows prophetic covenant includes sacred space and rite

• Ibrāhīm becomes a hinge between primordial lordship and later sharāʾiʿ

Masʾala

Is every political leader an “imām” under Q 2:124?

Jawāb: Do not leap. The verse speaks in Ibrāhīm’s prophetic-imāmah frame. Later political theory has its own uṣūl. This Library notes the justice condition as covenantal ethic for authority.

III.5 Mūsā and ʿĪsā in the Chain

Matn

Mūsā and ʿĪsā stand inside Q 33:7's solemn list and inside the wider covenants with Banī Isrāʾīl (Volume IV).

Mūsā

• Covenant dramas with his people: mountain, mīthāq, tablets' ethic

• Remonstrance when the people break

• Prophetic resolve (ūlū al-ʿazm) under pressure

ʿĪsā

• Named in Q 33:7

• Gospel community's mīthāq recalled in Q 5:14 — taken, then a portion forgotten

• Confirming continuity toward the Final Messenger under Q 3:81's principle

Sharḥ

Axis 2 (prophets) and Axis 3 (scripture peoples) meet here: the messenger is under compact; the community is under compact; breach of either is not the same sin, but both are covenantal failures.

III.6 The Final Prophet ﷺ under the Compact

Matn

The Final Prophet stands first in address (“from you”) in Q 33:7, receives bayʿah that is bayʿah to Allah (Q 48:10), and seals prophecy under the confirming principle of Q 3:81.

Sharḥ — three seals of covenantal prophetology

• Taken mīthāq (Q 33:7)

• Lived bayʿah (Q 48:10, 48:18, 60:12)

• Conveyed amānah — “Have I conveyed?” in Farewell contexts (Bukhārī)

Continuity and finality

Continuity: he confirms what preceded. Finality: after him, no new prophet. Covenant: both truths sit under divine compact, not human careerism.

Adab

When speaking of his bayʿah, speak with the Qur’an’s elevation — not as mere politics.

III.7 Synthesis — Prophetological Covenant

Theses (P1–P4 restated as book law)

• Nubuwwah is covenantal office

• Q 33:7 solemnizes the prophetic chain with emphasis on the Prophet ﷺ

• Q 3:81 binds confirming continuity

• Trial and forgetfulness (Ādam) warn; they do not erase office

Architecture

Alast (Axis 1)
↓ awakens / specifies
Prophetic mīthāq (Axis 2)
↓ legislates / conveys
Sharīʿa program (Vol V)
↓ enacts in community
Bayʿah & treaties (Vol VI)

Khatima

Prophets keep the sky of Alast from becoming a vague mist. Volume IV turns to those given Books — and the tragedy of broken compacts.

Book IV — Scripture Peoples and the Broken Compact

كتاب أهل الكتاب ومواثيقهم

Contents

• The covenant–remonstrance pattern
• Q 2:40 and reciprocal ʿahd
• Q 2:83 — the ethical charter
• Mountain and mīthāq
• Q 5:12–14 — Isrāʾīl and Naṣārā
• Concealment — Q 3:187
• Warning to the Final Ummah
• Justice without dilution

Book IV — Scripture Peoples and the Broken Compact — 01-pattern

IV.1 The Covenant–Remonstrance Pattern

Matn

Axis 3 follows a stable Qur'anic pattern: take covenant → state terms → send messengers → remonstrate for breach → warn the hearers of the Final Book.

Sharḥ

This is sacred history as moral theology. The Qur'an does not narrate for antiquarian sport. It places the Final Ummah before a mirror: do not become a people who took a mīthāq and then sold it.

Pattern steps

• Divine taking (akhadhnā mīthāq…)

• Content clauses (tawḥīd, ethics, prayer, zakāh, non-shedding of blood…)

• Prophetic continuum

• Breach vocabulary: naqḍ, turning away, hardness, killing prophets, concealment

• Consequence language: curse, curse's social fruits, loss

Caution

Pattern recognition is not a permit for collective injustice today. Volume's last chapter binds remonstrance to justice.

IV.2 Q 2:40 — Reciprocal ʿAhd

Matn

Banī Isrāʾīl are addressed: fulfill My ʿahd; I fulfill your ʿahd; and fear Me.

Sharḥ

The verse teaches reciprocity of fidelity under divine initiative. Allah's fulfillment is not needy bargaining; it is truthful lordship answering kept faith. Human fulfillment is worship and obedience owed.

Lesson

Covenant is not flattery. It is a two-way speech where one side is Lord and the other is servant — yet the Lord binds Himself by promise (waʿd) that never fails.

IV.3 Q 2:83 — The Ethical Charter

Arabic sense-list

The mīthāq of Banī Isrāʾīl includes:

• Worship none but Allah

• Excellence to parents

• Relatives, orphans, needy

• Good speech to people

• Establish prayer

• Give zakāh

Then: you turned away, except a few.

Matn

Axis 3 covenants are not empty metaphysics; they carry a charter of tawḥīd and social excellence.

Sharḥ

Compare Decalogue-like memory in Late Antique religion [modern] map only — but teach from the Qur'anic list itself. The charter's betrayal is the tragedy; the charter's content is still light.

IV.4 Mountain and Mīthāq

Loci

Q 2:63; 2:93; 4:154 — mīthāq and the mountain raised.

Matn

The Qur’an joins some Banī Isrāʾīl covenants to an overwhelming sign — the mountain — so that acceptance is under manifest ḥujjah.

Tafsīr note [tafsīr]

Classical narratives describe the mountain held above them. Details vary by report; the doctrinal point is enforced solemnity: this was not a casual handshake.

Tarjīḥ

Affirm the Qur’anic joining of mīthāq and mountain. Leave folkloric excess. Teach awe.

IV.5 Q 5:12–14 — Isrāʾīl and Naṣārā

Matn

Allah took the mīthāq of Banī Isrāʾīl with conditional support (5:12); for breach, curse and hardness (5:13). From those who say “We are Christians,” a mīthāq was taken; they forgot a portion; enmity and hatred followed (5:14).

Sharḥ

Axis 3 includes multiple scripture communities. Breach takes different historical shapes; the covenantal grammar is shared: taken → forgotten/broken → consequence.

Masʾala

Does Q 5:14 deny that Christians ever had a real compact?

Jawāb: No — it affirms a taken mīthāq and diagnoses forgetfulness of a portion.

Book IV — Scripture Peoples and the Broken Compact — 06-concealment

IV.6 Concealment — Q 3:187

Matn

Allah took the mīthāq of those given the Book: make it clear to people and do not conceal it. They cast it behind their backs and sold it for a small price.

Sharḥ

Concealment is covenantal treason against knowledge. Selling clarification for worldly gain rhymes with selling Allah's ʿahd (Q 3:77; 16:95).

Warning internalized

The Final Ummah's scholars inherit this fear: bayān is amānah. Hiding proofs for status is Axis 3's disease in a new body.

Book IV — Scripture Peoples and the Broken Compact — 07-warning-ummah

IV.7 Warning to the Final Ummah

Matn

Axis 3 is a mirror. The Qur’an tells earlier breaches so later hearers do not repeat them.

Applications (ethical, not ethnic)

- Do not break ratified pledges
- Do not conceal revelation’s bayān
- Do not kill the prophetic message by neglect or distortion
- Do not harden hearts after reminders
- Do not sell dīn for a small price

Sharḥ

The ummah of Muḥammad ﷺ has its own mīthāq language (Q 5:7; 57:8) and bayʿah elevation (Q 48:10). Privilege increases accountability.

IV.8 Justice without Dilution

Matn

Hold two ropes and do not drop either: Qur’anic frankness about breach narratives, and Qur’anic justice toward every soul.

Sharḥ

• Remonstrance ≠ racism

• Covenant history ≠ blood guilt for innocents

• Dawah requires clarity and iḥsān

• Treaty and dhimma ethics (Volume VI) still bind

Khatima of Book IV

The broken compact teaches fear. Volume V teaches how the kept compact looks as law — sharīʿa as covenantal program.

Book V — Sharīʿa as the Covenantal Program

كتاب الشريعة برنامج الميثاق

Contents

• From Alast to law

• Fulfill Allah’s ʿahd — the path verses

• Worship as covenant-keeping

• Social ethics as covenant-keeping

• ʿUqūd inside the program

• Selling the ʿahd — anti-program

• Maqāṣid of the covenantal program

• Synthesis

Book V — Sharīʿa as the Covenantal Program — 01-from-alast-to-law

V.1 From Alast to Law

Matn

Sharīʿa is not a rival to Alast; it is Alast specified. The Lord who asked a-lastu bi-rabbikum sends detailed guidance so the “yes” has a path.

Sharḥ

Without prophecy and law, the primordial yes risks becoming a foggy feeling. Without Alast, law risks becoming mere statecraft. Volume V binds them:

Lordship testimony → Prophetic mīthāq → Sharīʿa program → Lived fidelity

Against two errors

Error | Name in this book

Law without theology | Dry furūʿ

Spirituality without obligation | Soft antinomianism

V.2 Fulfill Allah’s ʿAhd — The Path Verses

Loci

• Q 6:152–153 — fulfill Allah’s ʿahd; this is My path, straight — follow it

• Q 16:91 — fulfill; do not break confirmed oaths; Allah as kafīl

• Q 17:34 — fulfill; the ʿahd will be questioned

• Q 2:177 — piety includes fulfilling ʿahd

Matn

The command awfū is the legal-ethical heartbeat of the covenantal program.

Sharḥ

When Allah joins “fulfill My ʿahd” to “this is My path,” He teaches that covenant-keeping is not a side virtue — it is the road’s description.

V.3 Worship as Covenant-Keeping

Matn

Ṣalāh, zakāh, ṣawm, ḥajj — and the remembrance of Allah — are how servants renew the lived balā.

Sharḥ

Banī Isrāʾīl's charter already joined tawḥīd to prayer and zakāh (Q 2:83). The Final sharīʿa perfects and universalizes worship as covenantal maintenance.

Amānah of rites

To pray while betraying trusts is a split self — the Qur'an pairs keepers of amānah and ʿahd among the successful (Q 23:8). Worship without fidelity is theater; fidelity without worship is truncated ethics.

V.4 Social Ethics as Covenant-Keeping

Matn

Parents, kin, orphans, needy, truthful speech, justice in measures — these are not “extras.” They are charter content under the covenantal program.

Sharḥ

Axis 1 ethics and Axis 5 social life meet here. A believer who perfects ritual and devour trusts has not understood Volume V.

Hadith hinge [hadith]

Hypocrisy’s signs include betrayal of trust and treachery in covenant (Bukhārī; Muslim). The program has a diagnostic.

V.5 ʿUqūd inside the Program

Matn

Q 5:1 — awfū bi-l-ʿuqūd — places contracts inside faith's obedience.

Sharḥ

Fiqh details sale, lease, marriage, agency. This book tracks the theological ethic: the believer's word is worship-adjacent.

Marriage uniquely bears mīthāq ghalīẓ (Q 4:21) — solemnity borrowed from prophetic language, applied to the home.

Register reminder

Legal ʿaqd ≠ Alast. Same fidelity sky; different ground.

V.6 Selling the ʿAhd — Anti-Program

Loci

Q 3:77; Q 16:95 — selling Allah's ʿahd and oaths for a small price.

Matn

The anti-program is commodifying the sacred bond.

Sharḥ

Whenever dīn becomes merchandise — verdicts for bribes, silence for gifts, principles for applause — the seller stands under these verses' shadow.

Eschatological sting

Q 3:77: no share in the ākhirah, Allah will not speak to them… Volume VII expands the courtroom.

V.7 Maqāṣid of the Covenantal Program

Matn

Covenantal āyāt serve higher aims visible in the text: ḥujjah, tawḥīd, character, prophecy, community fidelity, family solemnity, eschatological orientation.

Table (epitome)

Aim | Sample

Establish ḥujjah | Q 7:172–173

Guard tawḥīd | Q 36:60

Form character | Q 16:91; 23:8

Structure prophecy | Q 33:7; 3:81

Enable coexistence under fidelity | Q 9:4; 16:91

Solemnize family | Q 4:21

Orient to ākhirah | Q 9:111; 17:34

Caution

Maqāṣid organize; they do not outrank naṣṣ.

V.8 Synthesis — Sharīʿa Program

Law of the book

Sh1–Sh4: ʿahd commands integrate creed and deed; worship and social law are fidelity; ʿuqūd enact interpersonal fidelity; selling ʿahd is anti-program.

Khatima

The program needs a city and a pledge. Volume VI enters bayʿah, treaties, and the social weave.

Book VI — Bayʿah, Treaties, and Social Bonds

كتاب البيعة والعهود الاجتماعية

Contents

• Bayʿah theology — Q 48:10
• Bayʿah in the Sunnah
• Treaty fidelity in the Qur’an
• Madinah practice as application
• Dhimma and the protected pact
• Oaths and marriage
• Hypocrisy as social solvent
• Synthesis

VI.1 Bayʿah Theology — Q 48:10

Arabic core

إن الذين يبايعونك إنما يبايعون الله يد الله فوق أيديهم

Matn

Pledge to the Messenger is pledge to Allah. Breach harms the breaker; fulfillment brings great reward.

Sharḥ

Axis 4 receives Qur’anic elevation unique among political acts. This is not secular contract theory. Hand over hand under the Hand.

Distinguish from Alast: different layer, same Lord.

VI.2 Bayʿah in the Sunnah

Themes [hadith]

• Bayʿah upon Islam

• Hearing and obeying

• Women's conditions (Q 60:12 parallel)

• Tree / Riḍwān (Q 48:18)

Bukhārī; Muslim — ṣaḥīḥ.

Sharḥ

Sunnah shows bayʿah as lived covenantal technology of the Prophetic city: entry, loyalty, ethical stipulations, crisis solidarity.

Later politics [fiqh]

Post-prophetic bayʿah to rulers is a separate juristic file. This volume's core remains Prophetic bayʿah.

VI.3 Treaty Fidelity in the Qur’an

Loci

Q 8:56; 9:4; 9:7; 9:12; 16:91; 4:90; 4:92

Matn

Uprightness toward treaty-keepers is commanded; chronic breach and hostility have rulings; treachery is censured.

Sharḥ

Covenantal ethics do not vanish at the border of the ummah. Fidelity is a worship of the Lord of all, even when the other party is not Muslim — within the Qur’an’s own conditions.

VI.4 Madinah Practice as Application [history]

Matn

The Charter of Madinah and Ḥudaybiyah illustrate Axis 4 under the Prophet ﷺ. They are historical applications — not additional Qur'an.

Sharḥ

- Urban compact among communities
- Referral of disputes to Allah and His Messenger
- Truce patience at Ḥudaybiyah under later sūrat al-Fatḥ light

Method

History shows how; revelation shows what must bind.

VI.5 Dhimma and the Protected Pact

Matn

Dhimma names protective covenantal liability. Wronging a muʿāhid is warned against in ṣaḥīḥ teaching.

Sharḥ

Fiqh develops details across ages. This book teaches the ethic: pledged protection is amānah. Betrayal of the protected is betrayal in the covenantal field.

Non-polemic rule

Speak from sources and classical categories; refuse sloganized modern extremes that either erase or weaponize the file.

VI.6 Oaths and Marriage

Oaths

Q 16:91 — do not break after confirmation; Allah made kafīl. Q 5:89 — expiation path exists; frivolity remains blameworthy.

Marriage

Q 4:21 — mīthāq ghalīẓ. The home receives prophetic solemnity-language.

Sharḥ

Axis 5 is where theology becomes furniture and family. A broken oath and a betrayed spouse are not “private” in the covenantal sky.

VI.7 Hypocrisy as Social Solvent

Matn

Nifāq dissolves covenants: lies, broken promises, betrayed trusts, treachery when covenanting (Bukhārī; Muslim).

Sharḥ

A city can have walls and still fall if bayʿah is theater and contracts are traps. Volume VI's antagonist is hypocrisy.

VI.8 Synthesis

Pol1–Pol4 as book law

Bayʿah elevated; treaty uprightness; dhimma as amānah; family/commercial fidelity under the same sky.

Khatima

All registers return to the courtroom. Volume VII opens eschatology.

Book VII — Eschatology of the Covenant

كتاب معاد الميثاق

Contents

• Alast’s eschatological telos
• The ʿahd will be questioned
• Sellers of the ʿahd
• The purchase — Q 9:111
• Keepers who inherit
• Mercy and the limits of schematics
• Courtroom synthesis

Book VII — Eschatology of the Covenant — 01-alast-telos

VII.1 Alast’s Eschatological Telos

Matn

Q 7:172–173 exist so that Resurrection Day not become a festival of excuses.

Sharḥ

The primordial covenant is future-oriented. It is not nostalgia; it is ḥujjah stored for the Hour.

VII.2 The ʿAhd Will Be Questioned

Naṣṣ

Q 17:34 — inna al-ʿahda kāna masʾūlan.

Matn

Every covenant enters the questioning. Frivolous tongues write heavy books for the Day.

Sharḥ

Pair with Q 16:91’s kafīl: Allah is surety in the world and questioner in the next.

VII.3 Sellers of the ʿAhd

Naṣṣ

Q 3:77 — those who sell Allah’s ʿahd and oaths for a small price: no share in ākhirah; no speech from Allah; nor looking upon them; painful punishment.

Matn

Commodifying the bond is eschatological bankruptcy.

VII.4 The Purchase — Q 9:111

Matn

Allah purchases the believers' lives and wealth for Paradise; His ʿahd is the most faithful; rejoice in the bargain.

Sharḥ

This is covenantal devotion language — sale as total gift. Not Christian "covenant of grace" machinery. Islamic frame: īmān, sacrifice in the path, Allah's true waʿd, raḥmah.

VII.5 Keepers Who Inherit

Loci

Q 23:1–11 with 23:8 — successful believers include keepers of amānāt and ʿahd; they inherit Paradise.

Matn

Covenant-keeping is among the traits of those who inherit.

VII.6 Mercy and the Limits of Schematics

Matn

Salvation is by Allah’s mercy, tawḥīd, and what He accepts of deeds — not by a transplanted Reformed schematic.

Sharḥ

Covenant language describes bond and obligation. It does not replace tawbah, shafāʿah as Allah wills, and raḥmah. Volume VII refuses both despair and mechanical entitlement.

VII.7 Courtroom Synthesis

The Day’s covenantal file

• Alast ḥujjah recalled

• ʿAhd questioned

• Sellers exposed

• Purchasers of the true bargain rejoicing

• Keepers inheriting

Khatima of Book VII

The courtroom closes the registers. Volume VIII gathers the entire Library into the Summa.

Book VIII — The Summa

كتاب الجامع · أنموذج الميثاق

The Mīthāq Paradigm Complete — Crown of the Library

Contents

• Muqaddima of the Summa
• Axioms
• Theorems
• Architecture of the six axes
• Preferred positions (tarjīḥāt)
• Contested register retained
• Against foreign schematics
• Proof spine
• Adab of the covenant scholar
• Khatima — the thousand-year seal

VIII.1 Muqaddima of the Summa

Matn

The Summa gathers Volumes I–VII into one paradigm: Namūdhaj al-Mīthāq.

Allah binds His servants by lordship and testimony, specifies the bond through prophets and revelation, requires fidelity in worship and social pledges, and judges covenant-keeping in the ākhirah.

Sharḥ — what a Summa is

A Summa is not a new revelation. It is the house after the stones are cut: definitions (I), Alast (II), prophecy (III), scripture peoples (IV), law-program (V), social pacts (VI), eschatology (VII) — now load-bearing walls under one roof.

Voice of long refinement

Written as if generations clarified terms, sorted aqwāl, and refused syncretism — while confessing: the Qur’an was always enough; we only ordered our hearing.

VIII.2 Axioms

The six axioms

• Lordship axiom — Allah is Rabb; humans are ʿibād; obligation is ontological before it is contractual theater.

• Primordial axiom — A mīthāq of lordship binds humanity (Q 7:172).

• Prophetic axiom — Messengers stand under solemn mīthāq and convey specified guidance (Q 33:7; 3:81).

• Fidelity axiom — Fulfilling ʿahd/mīthāq/ʿuqūd/amānah is obligatory piety; treachery is grave.

• Continuity axiom — Scripture communities' covenant histories warn and instruct the Final Ummah.

• Eschatological axiom — Covenants are recalled in judgment; Allah's promise is true.

Sharḥ

Axioms are not "above" the Qur'an; they are compressed hearing of it. Challenge an axiom only with a higher naṣṣ — there is none.

VIII.3 Theorems

Derived theorems

• T1. Sharīʿa is the covenantal program specifying Axis 1 in law and worship.

• T2. Bayʿah and treaties are Axis 4 enactments under the fidelity axiom.

• T3. Legal contracts are Axis 5 enactments; marriage uniquely bears mīthāq ghalīẓ.

• T4. Registers must not be collapsed (theological ≠ merely legal ≠ merely political).

• T5. Preferred Alast synthesis affirms real ḥujjah; modality remains disputed (C1).

Additional theorems of the long school

• T6. Hypocrisy is the social solvent of covenants (H01–H02).

• T7. Concealment of bayān is covenantal treason (Q 3:187).

• T8. Selling Allah's ʿahd is eschatological bankruptcy (Q 3:77).

• T9. Comparison with Christian CT is clarifying only after the paradigm stands (C8 reject as frame).

• T10. Mercy limits all mechanical entitlement schematics (Vol VII).

VIII.4 Architecture of the Six Axes

Map

Axis | Volume home | Crown loci

1 Humanity | II, V | Q 7:172; 16:91

2 Prophets | III | Q 33:7; 3:81

3 Scripture peoples | IV | Q 2:83; 5:12–14

4 Prophetic community | VI | Q 48:10

5 Interpersonal | V–VI | Q 5:1; 4:21

6 Eschatology | VII | Q 9:111; 17:34

Flow

Creation/Lordship → Alast → Prophetic mīthāq → Sharīʿa program → Social/political pacts → Judgment.

VIII.5 Preferred Positions (Tarjīḥāt)

Settled preferences of this Library

• Alast: Affirm ḥujjah; modality families allowed; no emptying; no CT import

• ʿAhd/mīthāq lexicon: Local context rules; solemnity sensitivity; no forced rigid synonym law

• Q 3:81: Confirming-messenger principle clear; casuistry nuanced (C4)

• Madinah charter: History, not waḥy

• Bayʿah core: Prophetic elevation first; later politics secondary fiqh file

• Soteriology: Mercy + tawḥīd + accepted deeds; no Reformed grace-covenant machine

Rule of tarjīḥ

Prefer what preserves tawḥīd, prophetic finality, ethical fidelity, and the plain covenantal claim of the āyah — without inventing metaphysics Allah did not require as creed tests.

VIII.6 Contested Register Retained

Even a thousand-year school keeps its ikhtilāf ledger honest.

ID | Issue | Status

C1 | Alast modality | Disputed

C2 | Extraction reports' grades | Verify/disputed

C3 | Referent of Q 33:72 amānah | Disputed detail

C4 | Casuistry of Q 3:81 | Nuanced

C5 | Strict ʿahd≠mīthāq technicalism | Lexical debate

C6 | Madinah charter reconstructions | Historical variance

C7 | Post-prophetic political bayʿah | Fiqh dispute

C8 | Christian CT as Islamic frame | Rejected

C9 | Untethered Sufi ontology as creed | Speculative if beyond evidence

C10 | Erasing Axis 3 remonstrance | Rejected if text-denying

Full notes: corpus levels/03-advanced/05-contested-issues.md.

VIII.7 Against Foreign Schematics

Matn

The Summa refuses to wear another religion’s coat.

Negations restated

• No Covenant of Works as Alast

• No Covenant of Grace as Q 9:111

• No Covenant of Redemption as Triune pact

• No Israel/Church typology as Axis 3 engine

Permitted

Comparison after mastery — lantern outside the house.

Appendix: appendix/christian-ct-contrast.md

VIII.8 Proof Spine

Memorize and defend

| Theme | Proof

1 | Primordial bond | Q 7:172–173

2 | Fulfill | Q 16:91; 17:34; 13:20

3 | Prophets | Q 33:7; 3:81

4 | Banī Isrāʾīl charter | Q 2:83

5 | Bayʿah | Q 48:10

6 | Purchase | Q 9:111

7 | Contracts | Q 5:1

8 | Marriage solemnity | Q 4:21

9 | Hypocrisy/treachery | Bukhārī; Muslim

10 | Fitrah support | Bukhārī; Muslim

Worked sheets: levels/04-ultimate/09-proof-sheets.md

VIII.9 Adab of the Covenant Scholar

Matn

The scholar of mīthāq must be a keeper of ʿahd — or his science testifies against him.

Adab list

• Fear selling Allah's ʿahd for status (Q 3:77)

• Do not conceal bayān (Q 3:187)

• Preserve ikhtilāf where it exists

• Tag genres honestly

• Prefer primary loci over eloquence

• Keep treaties of courtesy with students and opponents

• Remember the ʿahd will be questioned (Q 17:34)

Sharḥ

A thousand years of books cannot wash a treacherous tongue.

VIII.10 Khatima — The Thousand-Year Seal

Matn

We seal the Summa as a completed architecture of hearing — not as a rival to the Book of Allah.

What stands finished

• Definitions and walls (I)

• Alast courtyard (II)

• Prophetic minaret (III)

• Mirror of scripture peoples (IV)

• Law as program (V)

• City of pledges (VI)

• Courtroom (VII)

• Roof and seal (VIII)

• Keys and indexes (IX)

Final sentence

Balā shahidnā — then live the testimony until the Day the ʿahd is asked.

Next

Volume IX — Encyclopaedia of terms, proofs, and masāʾil.

Book IX — Encyclopaedia

كتاب الموسوعة في الميثاق

Terms · Proofs · Masāʾil · Indices — Apparatus of the Library

Contents

• How to use the Encyclopaedia
• Encyclopaedia of terms A–Z
• Catalogue of primary proofs
• Masāʾil index
• Who’s who in the conversation
• Thematic chronology
• Cross-index to corpus
• Colophon

Book IX — Encyclopaedia of Terms, Proofs, and Masāʾil — 01-how-to-use

IX.1 How to Use the Encyclopaedia

Matn

Volume IX is the keyring. Volumes I–VIII are the rooms.

Habits

• Meet an Arabic term → Terms A–Z

• Need a proof → Proof catalogue

• Hit a dispute → Masāʾil index → Contested register

• Want classical names → Authorities

• Want study links → Corpus cross-index

Never let the encyclopaedia replace reading the naṣṣ.

IX.2 Encyclopaedia of Terms A–Z

ʿAhd (عهد)

Commitment, pledge, charge. Often obligation-language. Spine ethic: fulfill; do not sell. See Vol I, V.

ʿAhd Allāh

Allah's covenant — to be fulfilled (Q 16:91) and not sold (Q 3:77; 16:95).

Aqwāl

Recorded interpretive positions in a masʾala.

Alast

The primordial address a-lastu bi-rabbikum (Q 7:172). Vol II.

Amānah

Trust. Cosmic (Q 33:72) and social (Q 4:58; 23:8).

Axis

One of six covenantal relationship lanes (Vol I.4).

Aymān

Oaths. Confirmed oaths must not be broken (Q 16:91).

Balā shahidnā

"Yes; we testify" — human response in Alast.

Bayʿah

Pledge of allegiance. Elevated in Q 48:10. Vol VI.

Dhimma

Protective covenantal liability. Vol VI.

Fidelity axiom

Fourth axiom of the Summa — keep covenants; treachery is grave.

Fitrah

Innate disposition; parallel support to Alast (Bukhārī; Muslim).

Ghalīẓ

Solemn/weighty — of mīthāq in Q 33:7 and Q 4:21.

Ḥujjah

Established proof/argument against excuse — Alast's telos.

Iṣr

Burden/compact-burden (Q 3:81; 2:286).

Ikhtilāf

Disagreement among scholars — retained honestly in this Library.

Kafīl

Surety — Allah made kafīl over confirmed oaths (Q 16:91).

Kayf

Modality ("how") — disputed for Alast; not to erase the anna (that).

Mīthāq

Confirmed solemn compact. Primordial, prophetic, communal, marital uses.

Mīthāq al-nabiyyīn

Prophetic covenant — Q 33:7; 3:81. Vol III.

Mīthāq Paradigm / Namūdhaj al-Mīthāq

The Summa's systematic framework. Vol VIII · MITHAQ-PARADIGM.md.

Muʿāhid

Party under covenant/treaty — rights warned in Sunnah.

Nifāq

Hypocrisy — solvent of covenants (Bukhārī; Muslim themes).

Register

Theological / communal-political / legal layers of binding language.

Tarjīḥ

Preferred synthesis under METHOD.

ʿUqūd

Contracts — Q 5:1. Axis 5.

Al-ʿurwa al-wuthqā

Firmest handhold — Q 2:256; 31:22.

Waʿd

Promise — Allah does not break His (Q 30:6).

Ūlū al-ʿazm

Prophets of strong resolve — often read into Q 33:7's named list.

Book IX — Encyclopaedia of Terms, Proofs, and Masāʾil — 03-proof-catalogue

IX.3 Catalogue of Primary Proofs

Qur’an — spine

Code | Ref | Role

P-Q01 | 7:172–173 | Alast

P-Q02 | 36:60 | ʿAhd vs Shayṭān

P-Q03 | 16:91 | Fulfill; oaths; kafīl

P-Q04 | 17:34 | ʿAhd questioned

P-Q05 | 13:20; 13:25 | Keep / break

P-Q06 | 33:7 | Prophetic mīthāq ghalīẓ

P-Q07 | 3:81 | Confirming messenger

P-Q08 | 20:115 | Ādam’s ʿahd

P-Q09 | 2:40 | Reciprocal ʿahd

P-Q10 | 2:83 | Banī Isrāʾīl charter

P-Q11 | 5:12–14 | Taken / broken among ahl al-kitāb

P-Q12 | 3:187 | Concealment

P-Q13 | 48:10; 48:18 | Bayʿah

P-Q14 | 60:12 | Women’s bayʿah

P-Q15 | 9:4; 9:7; 9:12 | Treaty ethic

P-Q16 | 5:1 | ʿUqūd

P-Q17 | 4:21 | Marriage mīthāq ghalīẓ

P-Q18 | 9:111 | Purchase

P-Q19 | 3:77 | Sellers

P-Q20 | 23:8 | Keepers

Sunnah — spine

Code | Theme | Grade

P-H01 | Hypocrite betrays trust | ṣaḥīḥ

P-H02 | Treachery when covenanting | ṣaḥīḥ

P-H10 | Bayʿah upon Islam | ṣaḥīḥ

P-H13 | Tree bayʿah | ṣaḥīḥ

P-H20 | Muʿāhid warning | ṣaḥīḥ

P-H30 | Fitrah | ṣaḥīḥ

P-H40 | Shepherd amānah | ṣaḥīḥ

Expand: sources/hadith-expanded.md · dossiers: sources/ayah-dossiers/

Book IX — Encyclopaedia of Terms, Proofs, and Masāʾil — 04-masail-index

IX.4 Masāʾil Index

| Masʾala | Home | Status

M01 | Is ʿilm al-mīthāq a classical madhhab label? | I.1 | Constructed science from sources

M02 | Strict ʿahd vs mīthāq distinction? | I.2 / C5 | Local context preferred

M03 | Can one āyah found a science? | I.3 | Field of proofs founds it

M04 | Are six axes revealed numbering? | I.4 | Didactic tool

M05 | Alast modality kayf | II.3 / C1 | Disputed

M06 | Do extraction reports bind creed? | II.4 / C2 | No over āyah

M07 | Why disbelief if all testified? | II.6 | Reminder/forgetfulness drama

M08 | Scope of Q 3:81 | III.2 / C4 | Nuanced

M09 | Is Q 33:7 a closed prophet list? | III.1 | No — highlights

M10 | Q 2:124 and all political leaders? | III.4 | No leap

M11 | Does Axis 3 license injustice? | IV.8 | No

M12 | Does Q 5:14 deny Christian mīthāq? | IV.5 | No — affirms taken

M13 | Is sharīʿa rival to Alast? | V.1 | No — specification

M14 | Are ʿuqūd identical to Alast? | V.5 | No — register

M15 | Is Madinah charter waḥy? | VI.4 | No — history

M16 | Post-prophetic bayʿah | VI.2 / C7 | Fiqh file

M17 | Is Q 9:111 “covenant of grace”? | VII.4 / C8 | Rejected mapping

M18 | Mechanical entitlement by schematic? | VII.6 | Rejected

Navigate disputes via Summa VIII.6.

IX.5 Authorities in the Conversation

Genre-tagged. Not a fake isnād of a non-existent guild — a map of who illuminates what.

Revelation

• Allah's Kitāb

• Sunnah of the Messenger ﷺ (Bukhārī; Muslim first)

Tafsīr [tafsīr]

• al-Ṭabarī — narrative breadth

• Ibn Kathīr — accessible synthesis

• al-Qurṭubī — rulings sensitivity

• al-Rāzī — discursive option maps

Hadith

• Compilers of Ṣaḥīḥayn and the Six Books

• Later muhaddithūn for grading non-Ṣaḥīḥayn Alast reports

Kalām / taṣawwuf / fiqh

• Used where they clarify taklīf, fitrah, ʿuqūd, dhimma — always tagged

Modern maps [modern]

• Lumbard, Jaffer, maqāṣid content analyses, EI3 — orientation only

This Library's voice

A constructed long school: orders the above without claiming a medieval faculty title that did not exist under this name.

IX.6 Thematic Chronology

Not a modern historicist timeline — a salvation-history reading order for teaching.

• Creation and lordship — ontology

• Alast — primordial mīthāq

• Ādam's charge and trial — Q 20:115

• Nūḥ → Ibrāhīm → Mūsā → ʿĪsā — prophetic chain under Q 33:7

• Banī Isrāʾīl covenants and breaches — Axis 3

• Final Prophet ﷺ — mīthāq, bayʿah, Madinan pacts

• Sharīʿa program — fulfill ʿahd in the Final law

• Ummah's ongoing fidelity / hypocrisy struggle

• Ākhirah — questioning, purchase, inheritance

Teachers may narrate this arc in one sitting as qiṣṣat al-mīthāq.

Book IX — Encyclopaedia of Terms, Proofs, and Masāʾil — 07-corpus-crossindex

IX.7 Cross-Index to Corpus

Need | Corpus path

Method | METHOD.md

Consolidated treatise | MITHAQ-PARADIGM.md

Study guide | STUDY-GUIDE.md

Course | course/SYLLABUS.md

Levels 00–04 | levels/

Lexicon | lexicon/

Qur’an index | sources/quran-index.md

Āyah dossiers | sources/ayah-dossiers/

Hadith expanded | sources/hadith-expanded.md

Diagrams | diagrams/

Christian CT contrast | appendix/christian-ct-contrast.md

Books I–IX | books/

Book ↔ Level map

Book | Level

I | 00–01

II | 01 + 03 Alast

III–IV | 02

V–VI | 02–03

VII–VIII | 04

IX | all apparatus

IX.8 Colophon

ختم الموسوعة وختم المكتبة

Completed — by Allah’s help — the Library of the Covenant (Maktabat al-Mīthāq): nine books ordering Islamic Covenant Theology from prolegomena to encyclopaedia, as a matured systematic hearing of ʿahd and mīthāq.

What we claim

• A coherent Ultimate paradigm (Namūdhaj al-Mīthāq)

• Honest ikhtilāf where classical dispute remains

• Primary-proof spines

• Pedagogy from seeker to scholar

What we do not claim

• Replacement of the Qur’an or living teachers

• Infallibility

• A medieval faculty that historically bore this exact name

Seal

(Fulfill the covenant of Allah when you have made a covenant. (Q 16:91 وأوفوا بعهد الله إذا عاهدتم

Al-ḥamdu lillāhi Rabbi l-ʿālamīn.

Appendix — Consolidated Mīthāq Paradigm Treatise

The Mīthāq Paradigm

Consolidated treatise of Islamic Covenant Theology Corpus edition — Qur'an and authentic Sunnah first; classical Sunni tafsīr second.

Allah binds His servants by lordship and testimony, specifies the bond through prophets and revelation, requires fidelity in worship and social pledges, and judges covenant-keeping in the ākhirah.

This file unifies Level 04. For progressive study, use levels/04-ultimate/. For method, see METHOD.md.

I. Method boundaries

• Source hierarchy: Qur'an → authentic Sunnah → classical tafsīr → genre-tagged kalām/taṣawwuf/fiqh → modern maps only

• Not Christian Covenant of Works/Grace/Redemption

• Not a classical madhhab label; a constructed systematic discipline from primary terms ʿahd / mīthāq

• Every major thesis cites a primary locus

II. Lexical pillars

Term | Function

ʿAhd | Commitment, charge, pledge

Mīthāq | Confirmed / solemn compact

Waʿd | Promise

Amānah | Trust

Bayʿah | Pledge of allegiance

ʿUqūd | Binding contracts

Dhimma | Protective covenantal liability

Full entries: lexicon/.

III. Six axes

• Allah ↔ humanity (Alast; fulfill/break)

• Allah ↔ prophets (Q 33:7; Q 3:81)

• Allah ↔ People of Scripture / Banī Isrāʾīl

• Prophet ﷺ ↔ community (bayʿah; treaties)

• Interpersonal (ʿuqūd; marriage mīthāq; oaths)

• Eschatological accountability

Diagram: diagrams/six-axes.md.

IV. Ontology of the bond

Theses

• O1. Allah alone is Rabb; humans are ʿibād.

• O2. The divine–human relation is inherently obligating; covenant language articulates that obligation.

• O3. Amānah (Q 33:72) magnifies responsibility without partnership with God.

Sequence: Creation → Lordship → Testimony/mīthāq → Prophetic specification → Accountability.

Loci: Q 7:172; Q 51:56; Q 2:21; Q 36:60; Q 33:72.

V. Primordial mīthāq (Alast)

Arabic core: Q 7:172–173 — a-lastu bi-rabbikum / balā shahidnā.

Agreed: lordship acknowledgment; universal progeny scope; eschatological anti-excuse purpose.

Disputed (C1): modality (literal pre-worldly extraction vs representation vs fitrah-primary vs mixed).

Preferred METHOD synthesis: Affirm real ḥujjah and the Qur'anic claim; relate fitrah hadith (Bukhārī; Muslim) as parallel support; do not empty the verse; do not dogmatize one metaphysics as sole orthodoxy.

Dossier: sources/ayah-dossiers/alast-7-172.md.

VI. Prophetological covenant

Loci: Q 33:7; Q 3:81; Q 20:115; Q 2:124–125.

Theses

• P1. Nubuwwah is covenantal office.

• P2. Q 33:7 emphasizes the Prophet ﷺ within the solemn prophetic mīthāq.

• P3. Q 3:81 encodes confirming-messenger continuity (C4 nuance on casuistry).

• P4. Ādam's forgotten ʿahd warns about resolve under charge.

VII. Scripture communities

Pattern: terms taken → messengers sent → breach censured → warning to the final ummah.

Loci: Q 2:40; 2:63; 2:83–84; 2:93; 3:187; 4:154–155; 5:12–14; 5:70; 7:169.

Theses S1–S4: real earlier charges; Qur'anic judgment language for breach; warning inheritance; never a license for injustice.

VIII. Sharīʿa as covenantal program

Sharīʿa specifies how the lordship bond is kept in worship, ethics, and social law.

Loci: Q 6:152–153; 16:91; 17:34; 2:177; 5:1; 9:111.

Theses Sh1–Sh4: ʿahd commands integrate creed and deed; ritual/social duties are fidelity; ʿuqūd enact interpersonal fidelity; selling Allah's ʿahd is anti-program.

IX. Political and social covenants

Bayʿah: Q 48:10 elevates pledge to the Messenger as pledge to Allah.

Treaties: Q 9:4; 9:7; 9:12; 8:56 — fidelity and rules for breach.

Marriage: Q 4:21 mīthāq ghalīẓ.

History: Madinah charter; Ḥudaybiyah — application, not waḥy.

Sunnah: hypocrisy/treachery themes; muʿāhid warnings (Bukhārī; Muslim).

X. Eschatology

Loci: Q 7:172–173; 17:34; 3:77; 9:111; 19:87; 36:60–63; 13:25; 23:8 with 23:1–11.

Theses E1–E4: Alast's telos is judgment; selling ʿahd bankrupts the ākhirah; Q 9:111 frames devoted bargain; covenant-keeping marks success.

Soteriological limit: Mercy, tawḥīd, and accepted deeds—not a transplanted Christian grace-covenant mechanism.

XI. Axioms and theorems

Axioms

- Lordship
- Primordial mīthāq
- Prophetic mīthāq
- Fidelity
- Continuity/warning from earlier communities
- Eschatological recall and true divine promise

Theorems

- T1. Sharīʿa = covenantal program of Axis 1.
- T2. Bayʿah/treaties = Axis 4 under fidelity axiom.
- T3. Contracts = Axis 5; marriage uniquely solemn.
- T4. Do not collapse registers.
- T5. Alast synthesis affirms ḥujjah; modality remains disputed.

XII. Contested register (must retain)

See full list: levels/03-advanced/05-contested-issues.md.

Critical: C1 Alast modality · C4 Q 3:81 casuistry · C8 Christian CT mapping rejected.

XIII. Against Christian CT

Appendix: appendix/christian-ct-contrast.md.

Bottom line: compare as another religion’s system; do not syncretize.

XIV. Primary proof spine (memorize)

Theme | Proof

Primordial bond | Q 7:172–173

Fulfill | Q 16:91; 17:34; 13:20

Prophets | Q 33:7; 3:81

Banī Isrāʾīl charter | Q 2:83

Bayʿah | Q 48:10

Purchase | Q 9:111

Contracts | Q 5:1

Marriage solemnity | Q 4:21

Hypocrisy/treachery | Bukhārī; Muslim

Fitrah support | Bukhārī; Muslim

XV. Architecture diagram

```
flowchart TB
  subgraph ontology [Ontology]
    Creation --> Lordship
    Lordship --> Obligation
  end
  subgraph covenant [CovenantLayers]
    Alast[Primordial_Mithaq]
    Prophetic[Prophetic_Mithaq]
    Sharia[Sharia_Program]
    Social[Social_Political_Pacts]
  end
  Judgment[Eschatological_Judgment]
  ontology --> Alast
  Alast --> Prophetic
  Prophetic --> Sharia
  Sharia --> Social
  Alast --> Judgment
  Sharia --> Judgment
  Social --> Judgment
```

End of consolidated treatise. Progressive chapters remain authoritative for study order.

Appendix — Method and Source Hierarchy

Method and Source Hierarchy

This corpus constructs Islamic Covenant Theology from primary Islamic sources. It does not treat modern academic reconstructions as creed.

Source hierarchy (hard rule)

Rank | Layer | Role

1 | Qur'an | Final authority for doctrine; all ʿahd / mīthāq and related roots mapped

2 | Authentic Sunnah | Bukhārī and Muslim first; then other Kutub al-Sittah and graded reports

3 | Classical tafsīr | Ṭabarī, Ibn Kathīr, Qurṭubī, Rāzī — lexical and theological range

4 | Kalām / taṣawwuf / fiqh | Only where they illuminate Alast, prophetic mīthāq, contracts, dhimma — tagged by genre

5 | Modern studies | Orientation and bibliography only — never ʿaqīdah authorities

Lower ranks never override higher ranks. Where classical scholars disagree, we record the disagreement; we do not invent consensus.

What this project is

• A systematic reading of Qur'anic covenantal language (ʿahd, mīthāq, and cognates)

• A progressive path from foundations to a named framework: the Mīthāq Paradigm

• A corpus that keeps legal contracts (ʿuqūd), political treaties, and theological covenants distinct but related

What this project is not

• Christian Reformed covenant theology (Works / Grace / Redemption) applied to Islam

• A claim that "ʿilm al-mīthāq" was a named classical madhhab science

• A substitute for studying Qur'an, hadith, and tafsīr with qualified teachers

• Syncretism with Biblical covenant schemes

Citation rules

Qur'an

Format: Q surah:ayah (e.g. Q 7:172). Optionally add short Arabic keyword.

Example: Primordial acknowledgment of lordship — Q 7:172.

Hadith

Format: collection + book/chapter if known + grading note.

Example: Bayʿah upon Islam — Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim (agreed-upon sense).

Prefer Bukhārī/Muslim. For other collections, note grade (ṣaḥīḥ / ḥasan / ḍaʿīf) when known; if uncertain, mark grade: verify.

Tafsīr and classical works

Format: author, work, locus (surah/ayah or volume if known).

Example: Ibn Kathīr, Tafsīr, on Q 7:172.

Genre tags

Use inline tags when citing non-primary layers:

• [tafsīr]

• [hadith]

• [kalām]

• [taṣawwuf]

• [fiqh]

• [history] — e.g. Constitution of Madinah (application, not waḥy)

• [modern] — academic map only

Doctrinal claims

Every major doctrinal claim must cite at least one primary locus (āyah or graded hadith). Historical applications and modern maps may support illustration but not establish creed alone.

Preferred synthesis rule (Alast and contested issues)

Where classical positions diverge (e.g. literal pre-existential taking of the covenant vs representational/fitrah readings):

• State the Qur'anic wording first

• Summarize major classical positions without caricature

• Offer a preferred synthesis only under this METHOD: prioritize the plain sense of the āyah + authentic reports, then the strongest classical majority or most coherent reading under tawḥīd and accountability

• Mark remaining uncertainty as disputed or speculative

Related secondary lexicon

Treat as covenantal field terms (not always synonyms of mīthāq): waʿd, amānah, ʿuqūd, aymān, bayʿah, dhimma, iṣr, al-ʿurwa al-wuthqā.

Study discipline

• Read lexicon entries before Level 01 chapters that assume them

• Use sources/quran-index.md as the master āyah map

• Escalate contested topics to Level 03 before accepting Level 04 synthesis as final